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CHRIST VERSUS CHURCH.

Marie Corelli writes an Open Letter to Cardinal Vaughan on His Excommunication of St. George Mivart, the Scientist.

MY LORD CARDINAL: There are certain of us in the world who, overwhelmed by the desperate difficulties of life and the confusion arising from numerous doctrines, forms and ceremonies instituted by divers sects and churches, are fain to fall back from the general hurly burly and turn for help and refuge to the original founder of the Christian faith. He, with that grand simplicity which expresses divinity, expounded "the way, the truth and the life," in words of such plain and uninvolved meaning that the poorest and least educated of us all cannot but understand him. Gracious, tender and always patient and pardoning was every utterance of the God among us; and among all his wise and consoling sayings none are perhaps more widely tolerant than this: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world!"



My Lord Cardinal, there are many at this time of day who have so gained in a reasonable conception of faith that when they hear the words of Christ delivered to them simply as when first uttered they do believe, but hearing the edicts of the church contrasted with those words they "believe not." The teachings of Christ—Christ only—are so true that they cannot be denied, so beautiful that they command our reverence; and the creed of Christ, if honestly followed, would make a fair and happy world for us all. For example, we are told by our Master, "Blessed are the peacemakers." What, think you, would this same Master have said to the outrageous and unchristian utterances of the "Voce della Verita?"



We are told not to pray in public "that we may be seen of men." We are told not to "use vain repetitions as the heathen do, for they think they shall be heard for their much speaking." How can we fit these plain commands in with the endless litanies of the church? We are likewise told that our Lord had so little regard for his own merely earthly ties that when his mother and his brethren desired to speak with him he asked, "Who is my mother, and who are my breth-

ren?" And he gave himself his own answer: "Whosoever shall do the will of my father which is in heaven, the same is my brother and sister and mother."



And what, we may ask, is the Will of this great Father which is in heaven? Is it to swear to what our own conscience and reason declare to be false? Is it to look in the face of Science—the great heaven-sent Teacher of our time—and say: "You have taught me, mere pygmy man, to press the lightning into my service, to take the weight and measurement of stars, to send my trifling messages of weal or woe on the eternal currents of electric force! You, who daily unfold for me the mysteries of God's stupendous creation; You, who teach me that the soul of man, immortal and progressive, is capable of infinite enlightenment and increasing power; You, who expound the majesty, the beneficence, the care, the love, the supporting influence of the Creator, and bring me to my knees in devout adoration—am I to say to You who teach me all this that You are a Lie? Am I rather to believe that a statue made by the hands of man, and set in a grotto at Lourdes or elsewhere, is a worthier object for my prayer and my praise? Am I doing God's Will by believing that my base coin, paid for sundry masses in church, will sway the Creator of the Universe to give peace to the souls of my dead?"



Do we believe in miracles? Do we accept them?

Yes; verily we all do; we all must do. We ourselves are a miracle—the flowing of our blood through our own veins is a perpetual marvel! The faithful beauty of the dawn—the silent, swift, ceaseless whirl of our own planet through space—the glorious spectacle of the starry heavens, in which we occupy so infinitesimal a place—all these are miracles which we shall never fathom; not in this life, at any rate, though we may perhaps learn something of their working in our progress hereafter. The ceaseless forces of Eternal Mind radiating through matter perform hourly wonders which we—grains of dust—could never hope to grasp were it not for the sublime consciousness that even in our dust we are part of the Divine! Hence it happens that some of us, who faithfully observe the real miracles of life, are unable to accept poor imitations—such as those invented in early ages by the church, to soothe or terrorize merely coward souls. God is in all things, as the Scripture tells us. Does it not follow, therefore, that God is in the composition of the criminal as in that of the maiden immaculate? Only in one case His

essence is perverted and obscured; in the other it is the unspoilt germ of a possible perfection.

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If the ardent scientist, after years of patient, humble and devoted study, realizes God as All, and All-in-All, and feels that in the exact balance of beauty—the mathematical precision of the great Universe-Wheel—there is no room for a *Lie*, and that whosoever presumes to utter one and endeavors to maintain it must, in the course of things, come to destruction in the grinding of God's mill of eternal truth—must you, my Lord Cardinal, argue that such a one has wandered from the ways of grace, and stands in danger of perdition? Should you, as a servant of Christ—Christ who had patience for all men—ever the same and launch the thunders of a church upon one who searches for truth and upholds it? Might it not be asked of you, "Why beholdest thou the mote that is in thy brother's eye and considerest not the beam that is in thine own eye?" Or how wilt thou say to thy brother, 'Let me pull out the mote that is in thine eye,' and behold the beam is in thine own eye!" And—but the next verse is too rough for you, and Your Eminence might resent it even if uttered by the Original Speaker!

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My Lord Cardinal, in days gone by there was an institution, approved by the Church of Rome, called the Inquisition. The "Holy" Fathers, Popes Honorius, Gregory and Innocent, representatives of the mercy and love of Christ to sinful mankind, instituted the "Holy" Office—a society which had as much holiness about it as they, the self-styled "Fathers," had the spirit of fatherhood. The adventurous truth-seeker could be secretly accused of heresy by any person or persons—the names of such denouncers never being divulged. The "heretic" was bound on the rack, and sinew torn from sinew, nerve from nerve, limb from limb, in the name of the gentle Redeemer and the Roman Church! Eight thousand eight hundred persons were burned alive by Torquemada to prove his faithful obedience to the command "Love one another!" We do not forget that this hellish society was only put a final end to in Spain as lately as 1835. We find that it existed in Rome till the occupation of that city by King Victor Emanuel in 1871, though its proportions had shrunk to twelve cardinals and a few other prelates, monks and lawyers, and its action had decreased in power to a useless "censorship of the press" and a few trials on ecclesiastical offences and church laws.

But the rack had to be put aside—the thumbscrews, the jagged iron, the red-hot flesh pincers—these could be no longer used to tear the soul out of a man and send it shrieking up to its Maker for vengeance on the so-called Church of Christ! Christ—the loving, the patient, the strong, the tender, the lover of little children, the helper of weak women—what in the name of God has he to do with church laws? Nothing! "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world!"

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Your Eminence, as a man of some considerable learning and distinction, will surely admit that the Holy

Office of SCIENCE is a very searching tribunal, since nothing is there expounded that cannot be proved, and nothing is proved that does not add a thousand-fold to the glory of the Creator, and the immortal privileges and possibilities of the soul of His creature, man. We dare not tamper with these things. We dare not feign a faith before the Most High! We dare not raise our eyes to the heavens and swear that we believe what not only our senses but our souls repudiate. We ask your church, all churches, to throw open their doors wide to Science, to admit the entrance of the angels waiting outside—the angels of knowledge, truth, humility, pity, self-control, purity, love and peace! For these heavenly guides are the heart companions of Science, and for the same lessons they are ready to impart Christ was crucified. We shall not love the Savior less for knowing that his words are uncontestedly true. We cannot but remember his scorn of religious pretence and pious hypocrisy; we cannot but call to mind, in these days, how he scourged "those that bought and sold in the temple," saying, "My house is called a house of prayer, but ye have made it a den of thieves."

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My Lord Cardinal, if you, as an honest man, can honestly believe all your church commands you to believe and can raise your eyes unflinchingly to the All-Seeing and swear your faith in such things, the excellence and assurance of your own position should not persuade you to say, or even seem to say, "Lord, I thank thee that I am not as other men." For the attitude of the devout scientist is exactly the same as that of the publican in the parable—he "dare not so much as lift his eyes to heaven!" Think of this, as with bell, book and candle you perform the surely embarrassing ceremony of excommunicating a brother from your particular form of church communion. For one door shut a thousand fly open. We are not living in the tenth century, but the twentieth, and you can scarcely suppose any such antiquated form of ecclesiastical punishment will in these days seriously affect a sane man.

Therefore it is to be regretted that you, my Lord Cardinal, taking into consideration the advance of modern thought—the greatness and the usefulness of scientific research and discovery—and the strenuous necessity there is for the church to accept declared truths, and incorporate them, if she would still hold her own—it is, we say, regrettable that you should, as a scholar and thinker, apart altogether from ecclesiastical dignity, have "inhibited" any struggling, thinking, working human unit from such spiritual aids as you yourself possess.

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We are told that we must forgive our brother not only seven times, but "seventy times seven," if we would fulfill the law of Christ. When the disciples forbade certain lepers and the like to approach the Master, he rebuked them sternly for their misplaced and unkind zeal. They would have driven away the very children had he not said, "Suffer them to come unto me, and forbid them not." Your Eminence can scarcely be surprised that those who make a close and reverent study of the plain words of Christ as found in

the New Testament are unable to understand intolerance or bigotry in any shape whatsoever. Between intolerance and Christianity there is a great gulf fixed; and among the various painful sayings which a too hasty press is beginning to record of the late Mr. Ruskin is the following: "I would become a Catholic if the church excommunicated all the worldly."

Now, why, in the name of patience and charity, should the worldly be excommunicated? The worldly are the very persons most needing to be taught and guided. Equally, why should the scientist be excommunicated? If there is anything to teach him he should be taught. If the church can give him a greater and more divine proof of God than science, it should not be withheld from him. Even if he were a moral leper it is the duty of the church to cleanse him—not to cast him out of the community. At least, so Christ's Gospel teaches us. As a very humble student of a creed which only lays down two laws to be strictly maintained by its disciples through all life and conduct—firstly, to love God with all the soul and heart and mind and strength; and, secondly, to love one's neighbor as one's self—I would venture to say that to many who are finding their way upward by noble effort to nobler things the tolerance and patience of a priest of the ever tolerant and patient Christ would furnish forth a finer example to the world than the condemnation of new and helpful truths by old and worn out edicts.



You will observe that to love God with all the heart and mind and soul and strength does not involve even a sacrament, save the sacramental offering of one's daily life in praise and adoration; and that to love one's neighbor as one's self does not demand a church. Nevertheless, Christ told us it was enough—"That is the law and the prophets." Hence it follows that if we love God with the heart, the mind, the soul and strength, we shall reject nothing that can disclose His goodness more openly to us; and if we love our neighbor as ourselves, nothing will induce us to "inhibit" him from any communion, or cause him pain even in trifles.



What our neighbor does to us is no care of ours—all our business in this world turns, I take it, on what we do to our neighbor. Our neighbor may offend us, may slander us, may differ from us, may hurt us physically, intellectually and morally—that is his affair, and his alone. We are not the keepers of his conscience. What harm he does must by law recoil upon himself; and we, if we are worth anything, shall pity and forgive; and if we see him in the dust, broken down under the burden of his own mistakes and follies, we shall stop in whatever we are doing and raise him up again. For that, and that only, is our business. We are not permitted by the Christian faith to judge him—we are only permitted to love!



In conclusion, though I do not for a moment suppose that the eyes of Your Eminence will so much as fall upon the few inadequate words with which I have endeavored to voice the clamoring thoughts of many. I would venture to suggest to Your Eminence that

"charity suffereth long and is kind! . . . Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." And we are told that though we may have "the gift of prophecies and understand all mysteries and all knowledge," and though we may have "a faith so that we could remove mountains, and have not charity, we are nothing!"

And to "inhibit" or forbid a brother Christian sacraments because he is compelled to speak the truth as science teaches it to him is to make the church itself appear without this crowning grace of charity as a "sounding brass or a tinkling cymbal."



Praying that you may see fit to withdraw the antique and barbaric ban which in its very pronouncing must have injured your spirit more than the spirit of him whom you have condemned, seeing that the Founder of Christianity forbids us to condemn any one, and asking you to recollect that we are all—races, creeds and colors, flowers, trees, birds, insects and planets—part of the Eternal Alpha and Omega, and are in our separate ways humbly and devoutly pressing forward to

"One far off Divine event
To which the whole creation moves,"

I am a disciple whose faith can never be inhibited.

MARIE CORELLI.

REINCARNATION.

Teachings of Eastern Mahatmas—The Falsity of Transmigration through Animals.

VIII.

ESOTERIC ORIENTAL REINCARNATION.

Throughout the East to-day, as in all past time, the higher priesthood possess a spiritual science which has been accumulated by long ages of severest study, and is concealed from the vulgar world. This is no mere elaboration of fanciful philosophy, as is much of eastern metaphysics, patiently spun from secluded speculation like the mediæval scholasticism of Europe. It is a purely rational development of psychology by the aid of scientific inquiry. Through protracted investigation and crucial tests repeatedly applied to actual experience and through retrospective and prophetic insight they have probed many of the secrets of the soul. The falsity of materialism and the all-commanding power of spirit are proven beyond a cavil. How the soul is independent of the physical body, sometimes leaving and returning to it, and moulding it to suit its needs; how all Nature is but a vast family embodied in physical clothing and inextricably interlaced in living brotherhood, from lowest atom to sublimest archangel; how the gradual evolution of all races proceeds through revolving cycles in a constantly ascending order of things—these, and many other stupendous spiritual facts are to them familiarly known.

These masters of human mystery hold themselves apart from the populace and seldom appear to any but

their special disciples, but they are universally believed in by the natives of India, as the miraculous evidences of their penetration into Nature's heart have been seen of many. Moreover, ocular demonstration of the existence and phenomenal capacities of the Mahatmas has frequently been given to well-known officials and reputable travelers, whose testimony is on record and accessible to all.

Although these highest adepts keep most of their discoveries secret, preferring to enlighten mankind indirectly and by a wholesome gradual uplifting, occasional expressions have been given of the occult philosophy derived from their funds of science, and from these we abridge what they are said to teach concerning reincarnation.

These masters tell us that man is composed of seven principles intricately interwoven so as to constitute a unit and yet capable of partial separation. This septenary division is only a finer analysis of the common triple distinctions—body, soul and spirit—and runs through the entire universe. The development of man is in the order of these divisions, from body to spirit and from spirit to body, in a continual round of incarnations. The progress may be best illustrated by a seven-coiled spiral which sweeps with a wider curve at every ascent. The spiral is not a steady upward incline, but at one side sags down into materiality and at the other side rises into spirituality—the material portion of each ring being the lowest side of its curve, but always higher than the corresponding previous descent. Furthermore, each ring of the spiral is itself a seven-fold spiral, and each of these again is a seven-fold spiral, and so on indefinitely.

The evolutionary process requires for its complete unfoldment a number of planets corresponding to the seven principles. On each of these planets a long series of lives is necessary before one can advance to the next. After a full circuit is made the course must be repeated again on a higher plane, until many successive series of the planetary rotations, each involving hundreds of separate lives, has developed the individual into the perfect fullness of experience.

[In the explicit phrasing from which the foregoing paragraph is derived, says Mr. Walker, there are mentioned *seven* planets, through each of which the soul makes *seven* rounds, each round including *seven* races, and each race *seven* sub-races, and these again containing *seven* branches, multiplying the whole number of lives into a compound of *seven*. He regards this "sacred number," *seven*, as a symbol that each division "must include such components as will fit together in one indissoluble entirety."]

Since the first human souls began their career through these cycles they have moved along the entire planetary chain three times, and now, for the fourth time, we have reached the Earth. We are therefore, roughly speaking, about half developed, physically. During the previous series of earthly inhabitations we were exceedingly different from our present form, and during the later ones we shall enter upon still more marvelous stages. With each grand series (or round) a dimension is added to man's conception of space.

The fourth dimension will be a common fact of consciousness before we complete the present set of earthly lives. Before reaching the perfection attainable here at each round, every soul must pass through many minor circuits. We are said to be in the middle of the fifth circuit (or race) of our fourth round, and the evolution of this fifth race began about a million years ago. Each race is subdivided, and each of these divisions again dissected, making the total number of lives allotted to each round very large. No human being can escape the earth's attraction until these are accomplished, with only rare exceptions among those who by special merit have outstripped the others—for although all began alike, the contrasted uses of the universal opportunities have produced all the variations now existing in the human race. The geometrical progression of characteristics selected by each soul has resulted in vast divergences.

Long before the twilight of our birth into the present life we passed through an era of immense duration on this planet as spiritual beings, gradually descending into matter to enter the bodies which were developed up from the highest animal type for our reception. Our evolution, therefore, is a double one—on the spiritual side from ethereal races of infinite pedigree, and on the physical side from the lower animals.

In the first earthly circuit of the last great series (or round) we passed through seven ethereal sub-races. Each of these incarnations developed one astral sense, until the seventh sub-race had seven senses. What the sixth and seventh were we cannot imagine, but in time we shall know, as we are at present tracing over again that path more perfectly, and have reached only the fifth of the seven stages on this circuit. The first of these seven sub-races slowly acquired the sense of physical sight. All the other parts of the sensuous nature were in shadowy latency. They had no notion of distance, solidity, sound or smell. Even colors were hidden from the earliest men, all being white at first. Each incarnation of this race developed more of the prismatic hues in their rainbow order, beginning with red. But the one sense of sight was so spiritual that it amounted to clairvoyance. The second sub-race inherited sight and developed physical touch. Through the repeated lives in this rank the sense of feeling became wonderfully delicate and acute, possessing the psychometric quality and revealing the inner as well as the outer nature of the things to which it was applied. The third sub-race attained hearing, and its spiritual development of this sense was so keen that the most subtle sounds were clearly perceived. The fourth sub-race added smell to the other three senses, and the fifth entered into taste. The sixth and seventh unfolded the remaining senses, which are beyond our present ken.

In the second circuit (or race) the soul began once more with a single sense and passed through another course of sub-races, rehearsing the scale of the senses with a larger control of them, though less spiritual. But even in the third circuit the repeated unfoldments of the senses toward their physical destiny had still retained a large degree of spiritual quality, as the men themselves were still ethereal.

Our first terrestrial appearance in the present circuit (the fifth race) was in spiritual form, having only astral bodies. This primitive ethereal race occupied the earth long before it was geologically prepared for the historical human races. The development of the physical senses in their present form marks the stages of our reincarnation in the present race, which is called the descent into matter. Each turn in this circuit has carried forward the evolution of the senses in a fixed order, until now we have a firmer hold than ever before upon those five which indicate the extent of our progress in the present stage. Our repeated re-births have obscured the long vista of the ages through which we have traveled, as our early spiritual forms have gradually given way to modern physical forms.

When we shall have completed the full number of rounds on this earth we shall have not only the other two senses, but shall govern all seven in a triple form as physical, astral and spiritual.

The most important fact in our evolution, the cause of the present phase of existence, is the growth of a personal will—the forbidden fruit of the Bible Paradise. It originated many cycles back and gradually stamped its impress upon all mankind. At first, as selfish desire, then as rivalry, it caused fierce contests between men. The concentration of the soul in selfish energy clouded the inner spiritual nature, destroyed the trace of ethereal descent, and buried us deep in the material world. But this "fall into matter" is really but a necessary curve of the spiral of life, and is the dawn of a brighter day such as humanity has never seen.

Death marks the origin of the turn which human evolution is at present describing. The earlier races had no sense of age and did not die. Like Enoch, they "walked with God" into the next period of their life. At present, when a man dies his *ego* holds the impetus of his earthly desires until they are purged away from that higher self, which then passes into a spiritual state, where all the psychic and spiritual forces it has generated during the earthly life are unfolded. It progresses on these planes until the dormant physical impulses assert themselves and curve the soul around to another incarnation, whose form is the resultant of the earlier lives.

The successive appearances of the soul upon one or many earths are a series of personalities which are the various masks assumed by one individuality, the numerous parts played by one actor. In each birth the personality differs from the prior and later existence, but the one line of individual continuity runs unbroken through all the countless forms; and as the soul enters into its highest development it gradually comprehends the whole course of forgotten paths which have led to the summit.

The time spent by each soul in physical life is only a small fraction of the whole period elapsing before the next incarnation. The larger part of the time is passed in the spiritual existence following death, in which the physical desires and spiritual qualities derived from the earthly life determine the condition of being, until the impetus of unconscious character brings the individual into another earthly life.

IX. TRANSMIGRATION THROUGH ANIMALS.

The idea of reincarnation is so intimately connected and so generally identified with the notion that human souls sometimes descend into lower animals, that it is necessary for us to thoroughly understand the exoteric and gross nature of this grotesque phrasing of a solemn and beautiful truth.

All the philosophies and religions teaching reincarnation seem to teach also the wandering of human souls through brute forms. It was the common belief in Egypt and still is in Asia. All animals were sacred to the Egyptians as the masks of fallen gods, and therefore worshiped. The same reverence for all creatures still reigns in the East. The Hindu regards everything in the vast tropical jungle as a human soul in disguise. The Laws of Manu state:

"For sinful acts mostly corporeal, a man shall assume after death a vegetable or mineral form; for such acts mostly verbal, the form of a bird or beast; for acts mostly mental, the lowest of human conditions."

"A priest who has drunk spirituous liquors shall migrate into the form of a smaller or larger worm or insect, of a moth or some ravenous animal.

"If a man steal grain in the husk he shall be born a rat; if a yellow-mixed metal, a gander; if water, a plava or diver; if honey, a great stinging gnat; if milk, a crow; if expressed juice, a dog; if clarified butter, an ichneumon weasel.

"A Brahman killer enters the body of a dog, a bear, an ass, a tiger, or a serpent."

Not only does this conception permeate the domains of Brahmanism and Buddhism; it prevailed in Persia before the time of Zoroaster as since. Pythagoras is said to have obtained it in Babylon, and through him it scattered widely through Greece and Italy. More closely than with any other teacher, this false doctrine is associated with the sage of Crotona, who is said to have recognized the voice of a deceased friend in the howling of a beaten dog. Plato seems to endorse it also. Plotinus says: "Those who have exercised human faculties are born again men. Those who have used only their senses go into the bodies of brutes, and especially into those of ferocious beasts, if they have yielded to bursts of anger; so that even in this case, the difference between the bodies that they animate conforms to the difference of their propensities. Those who have sought only to gratify their lust and appetite pass into the bodies of lascivious and gluttonous animals. Finally, those who have degraded their senses by disuse are compelled to vegetate in the plants. Those who have loved music to excess and yet have lived pure lives, go into the bodies of melodious birds. Those who have ruled tyrannically become eagles. Those who have spoken lightly of heavenly things, keeping their eyes always turned toward heaven, are changed into birds which always fly toward the upper air. He who has acquired civic virtues becomes a man; if he has not these virtues he is transformed into a domestic animal, like the bee."

Some of the church fathers also believed it. Proclus

and Syrianus argued that the brute kept its own soul, but that the human soul which passed into the brute body was bound within the animal soul. Nearly all mythology contains this view of transmigration in some form. In the old Norse and German religions the soul is poetically represented as entering certain lower forms, as a rose, a pigeon, etc., for a short period before assuming the divine abode. The Druids of old Gaul also taught it. The Welsh bards tell us that the souls of men transmigrate into the bodies of those animals whose habits and characters they most resemble, till, after a circuit of such penitential miseries, they are purified for the celestial presence. They mention three circles of existence—the circle of the all-inclosing circle which holds nothing alive or dead but God; the second circle, that of felicity, in which men travel after they have meritoriously passed through their terrestrial changes; the circle of evil, in which human nature passes through the varying stages of existence which it must undergo before it is qualified to inhabit the circle of felicity, and this includes the three infelicities of necessity, oblivion and death, with frequent trials of the lower animal lives. This corresponds to the Hindu triple existence given by Manu: "Souls endued with goodness attain always the state of deities; those filled with ambitious passions, the condition of men; and those immersed in darkness the nature of beasts. This is the threefold order of transmigration."

The folk-lore of all nations has various ways of telling how the soul of a man can inhabit an animal's body in stories of wehr-wolves, swan-maidens, mermaids, etc. In many parts of Europe the belief in the man-wolf still flourishes in connection with a crazy person, or a monomaniac, who is said to be transformed into the brute nature. Northern Europe receives this superstition as the man-bear. In India it is the man-tiger; in Abyssinia, the man-hyena; in South Africa, the man-lion; each country associating the depraved human nature, which sometimes runs riot as an epidemic mania, with the animal most dreaded.

But it is all a coarse symbol caricaturing the inner vital truth of reincarnation, and springing from the striking resemblance between men and animals, in feature and disposition, in voice and mien. The intelligence and kindness of the beasts approaching near to human character, and the brutality of some men, would seem to indicate that both races were closely enough related to exchange souls.

As the fruits of this idea were found to be beneficial, it was firmly held by the priests and philosophers as a moral fable, through which they popularly taught not only reincarnation, but respect for virtue and life.

The intelligent leaders of oriental thought were far from believing transmigration literally. The occult theory of the priests of Isis, like that of the Brahmins, Buddhists and Chaldeans, never really held that human souls inhabit animals, or that animal souls occupy men, although many orientalists have not penetrated beyond this outer court of eastern doctrine. It was simply an allegorical gospel for the masses with a double purpose—to picture the inner truth, which acute thinkers would reach and which the crowds

need not know, and to instill respect for all life. The Egyptian priesthood adopted three styles of teaching all doctrine. The vulgar religion of the populace was a crude shaping of the priestly thought. The priests of the outer temple received the half-veiled tenets of initiates. But only the hierophants of the inner temple, after final initiation, were allowed to know the pure truth. The same triple shaping of the central thought, adapted to the audience, was followed by Pythagoras, Plato and all the great masters. Although the name of Pythagoras is synonymous with the idea of soul-wandering through animals, a careful perusal of the fragments of his writings, and of his disciples' books, shows that he tremendously realized the fact that souls must always, by all the forces of the universe, find an adequate expression of their strongest nature, and that it would be as impossible for a gallon to be contained in a pint measure as for a human spirit to inhabit an animal body.

Hierocles, in commenting on the Golden Verses of Pythagoras, whose disciple he was, says: "If through a shameful ignorance of the immortality annexed to our soul, a man should persuade himself that his soul dies with his body, he expects what can never happen; in like manner he who expects that after his death he shall put on the body of a beast, and become an animal without reason because of his vices, or a plant because of his dullness and stupidity—such a man, I say, acting quite contrary to those who transform the essence of man into one of the superior beings, is infinitely deceived, and absolutely ignorant of the essential form of the soul, which can never change; for being and continuing always man, it is only said to become God or beast by virtue or vice, though it cannot be either the one or the other."

The early Neo-Platonists of Alexandria limited the range of human metempsychosis to human bodies and denied that the souls of men ever passed downwards into brutal states. Even the apparent endorsement of that conceit by Plotinus (quoted) was merely a simile. Porphyry and Jamblichus emphasized this distinction. Ebers demonstrates that the inner circle of the temple held this truth in a form wholly above the system of embalming, animal worship and transmigration.

The symbols of reincarnation which everywhere have typified the same doctrine—in Egyptian architecture by the flying globe, in Chinese pagodas and Indian temples by the intricate unfoldments of germinant designs ascending through successive stories to culminate in a gilded ball, in the Grecian friezes of religious processions, in the Druidical cromlechs and cairns of Wales and the circular stone heaps of Britain—all expressed a threefold significance—telling the masses of their transition through all living conditions, reminding the common priesthood of an exalted series of transformations, and picturing for the initiates the hidden principles of immortal progress. For all alike these emblems reiterated the solemn and vital reality of universal brotherhood throughout Nature; but the keenest students, who guided the bulk of religious thought, read in them simply the eternal law of cause and effect divinely ruling the soul through incessant changes.

THE ★ GARDENER'S ★ REVERIE

often weary in my toil
Of cultivating Nature's soil,
And copying, in mimic lines,
The lessons from Her great designs.
And, longing for some wild retreat
Where I can view her works complete,
I seek a quiet, shady glen,
Far from the gaze of other men;
And where wild flowers around me bloom
And leaves distill a sweet perfume,
Upon a mossy bank I rest
And feel content as Nature's guest.
To my salute the trees respond,
Tall ferns display each graceful frond,
Cool mosses to my fingers cling,
The birds above me gaily sing;
While leaves and flowers and budding fruit
Reveal to me, in language mute,
The animated soul within
That makes all living things akin.

This great organic Brotherhood,
With flowing veins and living blood—
Whose bodies, formed from lifeless clay,
An Inward Monitor obey—
Was in the great Creator's plan
Before the universe began;
And when the "stars together sang,"
And planets with the echo rang—
From altars of eternal fire,
Obedient to their heavenly Sire,
Winged spirits to each planet fled,
And, by celestial instincts led,
Began to paint God's imagery
Upon the lifeless scenery.
Though long defied by igneous rocks,
And oft o'erwhelmed by earthquake shocks,
Yet ever to their mission true
Each primate form they build anew—
Till, as the ceaseless ages roll,
Each world presents a pictured scroll,
With brighter tints from year to year,
As various forms of life appear.
For while the tribolite grows old
And crumbles into earthly mold,
The higher forms of life await
These elements in nascent state;
And while their instinct passions glow
New lives appear in embryo.

Thus, by creations long foretold—
The plains are decked with green and gold,
The hills with forest trees are crowned,
The valleys with gay songs resound,
The air with insect wings is rife,
And all the waters teem with life.
Yet all this living splendor brought
No conscious mind, no reasoning thought,

No souls for higher wisdom yearned,
From cruel wrongs no hearts were turned;
While savage beasts and birds of prey
With carnage strewed the fields so gay—
And where the weak and timid hide
The leaves with crimson stains are dyed.
But soon a brighter dawn arose
Upon this scene of instinct woes—
To make Jehovah's plan complete,
Pure spirits, from His mercy seat,
Were sent to choose the time and place
For advent of the Human race.
In search of elemental dust
Peculiar to their sacred trust,
They found, perchance in some wild chasm,
The heavenly type of protoplasm.
And there the man and wife were reared
Secure, till they no longer feared
The lion's roar, the tiger's spring,
Or ruthless swoop of eagle's wing.
With angel face and form divine,
And pleasing grace in every line,
With eyes whose magic beams impart
The secret language of the heart,
With conscious power of mind and soul
They hold all others in control.

And when I reach my garden gate,
And all the beauty contemplate—
The elms that mark the boundary line,
The sheltering groups of larch and pine,
The slender birch with drooping spray,
And see the lofty maples sway
Their branches to the summer breeze—
How dear to me are all these trees
My hand hath planted; while I know
That in my care they thrive and grow
More true to Nature than if fate
Had doomed them to their wild estate;
And tendrils of the latticed vine
Around my heart more closely twine
As I reflect that they are blind;
And when I see them grope to find
A twig, that instinct tells is near,
I'm not ashamed to drop a tear.

And thus we feel a tie that binds
All instinct life with human minds—
The oak that rears its head with pride,
The birds that in its branches bide,
The cattle resting 'neath its shade,
And *we*—in His own Image made—
Are children of one Father—God—
And kindred to the grassy sod.
*From Nature's heart all pulses flow
That give to every life its glow;
And Nature's God, who rules above,
Bestows on all His equal love.*

G. W.

STAR OF THE MAGI

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EDITORIAL NOTES.

A NEW work by Camille Flammarion has
just been issued in France entitled "The
Unknown, and Psychic Problems."

★

DURING the Paris Exposition the occult
fraternity of Martinists will hold special
meetings to which all visiting members
are invited. A beautiful hall has been se-
lected for the purpose. Dr. Papus, the
distinguished editor of *L'Initiation*, is now
engaged on a life of L. Claude de Saint
Martin, which will contain much of his un-
published correspondence, and the partic-
ulars of the Martinist organization. This
work will soon appear. We believe the
influence of the Martinists will be widely
extended during the coming year. They
abundantly deserve such success.

★

THE passage of the earth through Sag-
ittarius, from May 22 to June 22, in con-
junction with Venus, Jupiter and Uranus,
and with Saturn in close juxta aspect,
will be, so our astrologer declares, a month
of unusual events and conditions—in Na-
ture, by extreme temperatures, storms,
volcanic activities, and earthquakes; in
business, by a greater and graver state of
labor troubles, falling values and turbulent
conditions in stocks and speculative enter-
prises, scarcity of money, and closing of
manufacturing industries; in government
and national affairs, by the humbling of
the "unspeakable" Turk, by the defiance
of the Russian bear by Japan, by the suc-
cesses of British arms, by the death of
millions in India, by great fires, mine hor-
rors, tidal waves and collisions, by new as-
trononical discoveries, by the spread of
smallpox, cholera and the bubonic plague,
by startling surprises in social and polit-
ical conditions, and by all sorts of unex-
pected, odd, and peculiar developments.
The above was published, substantially as
here given, last summer and it has been

coming true ever since. The especial time-noted, particularly from May 22 to June 22, is the culminating period of the general aspect—as a whole—and which will not end for some time yet. Eighty-five per cent of the forecast should be verified during the above "culminating" period.

AUTOMATIC TELEPATHY.

Mr. W. T. Stead, after several years of critical investigation and personal experience in automatic telepathy, has embodied the results of the same in a plain, concise and reliable statement, as follows:

"I have now for several years conducted a series of experiments of automatic writing with friends in various parts of the world, and have arrived, after much experience, at certain conclusions, about which I feel tolerably certain. 'Automatic handwriting' is a term used to describe writing which is obtained when the recipient, holding pen or pencil, places his hand lightly upon a sheet of paper and allows the mind of the communicating person to use that hand as their own. To many it may seem incredible that if you disconnect, as it were, your hand from your mind, and place it at the disposal of a third party, your hand should write anything intelligible. I do not say that all persons have this faculty. I was extremely surprised when I was first told that such a thing was possible. But after a very little practice I found no difficulty in obtaining results as described, and to this day I have only to make my mind passive, place my hand with a pen upon a sheet of paper, to ring up, as I may desire, on the telepathic exchange, any friend of the circle of those who can write with my hand, and my hand then and there differs only from the letters which the person would write himself in that it is in a different handwriting from his own or from my own, and is usually much more frank and outspoken than if it had been written by his hand instead of by mine. The conclusions at which I have arrived as the result of experiments carried on for the last six or seven years are:

"First—that no one can say beforehand whether any particular person can or cannot use my hand for the purpose of telepathy or automatic handwriting. Some friends who are very near and dear to me utterly fail. Others with whom I am not on particularly near terms write with considerable accuracy.

"Secondly—it is not in the least necessary for the person who writes with your hand to be conscious that you are receiving such a communication from him. That is to say, you ring up your friend and ask him to communicate by the aid of my automatic hand. That message does not, as a rule, produce the least impression upon his physical consciousness. The friend will use my hand to tell me the whole series of incidents which he did not intend to communicate to me.

"Thirdly—it makes no difference for the receipt of the telepathic communications whether the person from whom you receive them is asleep or awake, or is engaged in

any kind of mental or physical exercise. The sub-conscious mind, which alone is exercised in all sub-telepathic transmission, takes no account of these external circumstances, is always ready to be rung up and never resents any questions.

"Fourthly—the most accurate communications are always those relating to subjects upon which the person from whom the communication is received feels deeply. An intense feeling, either of joy or sorrow, is transmitted not merely with accuracy, but with a certain intensification of emotion, whereas the inquiries as to prosaic details, such as what they may have had for dinner, or by what train they came up to town, are apt to be considered quite wrongly.

"Fifthly—the value of these auto-telepathic communications is materially impaired by the fact that the transmitting sub-conscious mind, of whoever it may be, is apt to confound thought with things, and to describe a fierce determination to do harm as if the harm were absolutely accomplished. In the same way a great dread lest an accident should occur will often be rendered as an absolute statement—as a fact that the accident has occurred.

"Sixthly—another element which deprives the communications of the value which at one time I thought they might possess, is that the communicating mind, whoever it may be, is sublimely oblivious to considerations of time. That is to say, my hand has often written accurate descriptions of the mental state of a person from whom the message came which were perfectly accurate some years, months, weeks, or even hours before, but which were not correct at the moment at which the message was written. This, however, is a comparative bagatelle, compared with the element of marvel that is introduced by the fact that the automatic hand will frequently describe events as having already happened which have not happened at all, but which subsequently happened exactly as described. I have had so many experiences of this sort that if any one of my friends were to write with my hand and inform me that any accident or piece of good fortune had befallen him, especially if the message were given with any particularity of detail, I should feel tolerably certain that if it had not happened at the time of writing it would certainly happen before long. I always make a rule of submitting all the writing which I receive to my friends from whom it purports to be a communication, and their annotations are extremely interesting."

"Automatic Telepathy" is rightly so named because the word "automatic" is "applied," according to Webster, "to animal motions." Though the word is "especially applied to machinery, in which certain movements, commonly made by hand, are made by the machine itself," this does not preclude any movement made by the hand from being automatic. Indeed, it seems to show that all movements of the hand are automatic, and certainly so in the way Mr. Stead describes.

The thanks of the entire occult world are due to Mr. Stead for his scientific and painstaking statement of facts. It is the most important addition to genuine occult science the year has produced.

AN OBJECTION CONSIDERED.

In objecting to reincarnation a "Kansas City" Spiritualist lady lately pronounced it a "ridiculous fallacy" because "it is *nicer* to have but one father and one mother," on which ground she expatiated a column or so of imaginary incarnations, each of whom it would have been "nicer" not to have lived. This is really one of the most common objections to reincarnation, and is met with in quite a number of forms, yet always resolvable in the assertion that "it is *nicer* not to live again." Why, then, live at all? The vast majority may well ask, "Is life worth living?" Reincarnation alone answers this question in an intelligent and satisfactory manner. Incarnation is simply a necessity of our continued existence. And the nicer state of being able to surmount this cycle of necessary lives is reached when we are *worthy to exist without rebirth*. All reincarnationists aspire to this "nicer" state. But not until the picture of Spiritual Supremacy is well drawn on the canvas of mortal Life will it be allowed to remain and numbered among the Immortals. So long as Isis effaces the mistakes of the past and bids us "try again" we should aspire to the "nicest" state—one which will be found to be fully worth all the toil and tears, sweat and sorrows, that we experience in the cosmic cycle of successive lives.

Because it is *nicer* not to be born again is not a valid reason why rebirth should be untrue—the lady who advanced the idea may have often found it *nicer* to own her home than to pay rent, *nicer* to have a vacation than to toil, *nicer* to be well than sick, *nicer* to be well fed than go hungry, *nicer* to be young than old, *nicer* to be handsome than plain, etc., yet the truth of her life's story would disclose an absence of many nice conditions and things, and she shows a strain of the old orthodox idea of "loafing round the throne" when she expects death to end everything that does not seem to her to be nice.

This objection, "because it is *nicer* not to reincarnate," we are gravely informed, "is in every sense as practical, as logical, and far more readily grasped by the common sense mind than many more pretentious essays and volumes." We agree with the last assertion—the common sense mind can see its silliness without effort.

INDORSES REINCARNATION.

Mrs. Ella Wheeler Wilcox indorses reincarnation in the following lines:

Before the stellar systems were conceived,
When nothing was but the Unnamable,
My spirit lived—an Atom of the Cause.
Through countless ages and in many forms
It has existed ere it entered in
This human frame to serve its little day
Upon this earth.

All reincarnationists agree with this.

THE CHRIST WITHIN.

The times are not degenerate. Man's faith
Mounts higher than of old. No crumbling creed
Can take from the Immortal Soul the need
Of that Supreme Creator, God. The wrath
Of dead beliefs we cherished in our youth
Fades but to let us welcome new born Truth.

Man may not worship at the ancient shrines,
Prone on his face, in self-accusing scorn—
That night is past. He hails a fairer morn,
And knows himself a being all Divine:
No humble worm, whose heritage is sin.
But, born of God, he feels the Christ within.

Not loud his prayers, as in the olden time.
But deep his reverence for that mighty force.
That occult working of the great All Source,
Which makes the present Era so sublime—
Religion now means something high and broad.
And Man stood never half so near to God.

ELLA WHEELER WILCOX.

SIN AND ITS PENALTY.

From "The Medical Brief."

It is often said that Liberal Religion treats too lightly the questions of sin and its penalty; that it preaches the goodness and love and mercy and forgiveness of God so as to blind men to the fact that He is "a consuming fire;" and that, instead of warning sinners to "flee from the wrath to come," it encourages them to continue in sin by teaching that all will finally be saved.

This objection to the liberal faith is altogether groundless. It is true that the advocates of that faith do not hold and teach the doctrine of sin and its punishment which is taught in the old creeds, but they condemn sin just as emphatically, and warn against it just as earnestly and strongly as the most orthodox minister can possibly do. They teach that sin is an awful reality, and that its penalty is an awful reality; and that these are so wedded together that no power in the universe can divorce them. As one of them has said: "While they reject the midnight fancies that have so long held sway, they discern but the more clearly that, in the structure of man's soul and body, in the constitution of society, in the law of Nature, there is written in new lines the old warning: 'Whatsoever a man soweth, that shall he also reap.'" They teach that sin is the fundamental and essential evil of existence—that which, more than all else, is to be dreaded and shunned: that in comparison with which all other ills are as nothing.

But what is sin? We read that "sin is the transgression of the law;" but, if we would rightly appreciate that definition, we must think of the law which sin transgresses as something other than a legal code for the regulation of human conduct, proceeding from and resting on no authority higher than the "sovereign will and pleasure" of a supernatural lawgiver. Sin is the transgression of a law which existed long before any legal code was given to man, and which rests on authority higher than the arbitrary will of any being in the universe. It is the transgression of the eternal law of right, fixed by Nature. In the words of a profound Christian philosopher: "The distinctions of right and wrong are immutable and inherent in the

nature of things. They are not the creations of expediency, nor of legal enactment; neither do they originate in the divine character. They have no origin. They are as eternal as the throne of deity, and immutable as God himself. Nay, were God himself to change, these distinctions would change not. Omnipotence can have no power over them. They make law. They are the source and spring of all obligation. Reason points out these distinctions, and the moral nature recognizes and approves them. The will and law and nature of God are in conformity to these distinctions, else that will and law could not be just and right and that nature could not be holy." To suppose, as some teach, that the will of God, as revealed in the Bible, is the ultimate ground of human obligation and the law of which sin is the transgression, is to suppose that virtue would become vice, and vice be transformed into virtue, if the teachings of the Bible were changed. Such a supposition is absurd. Hence, we conclude that the law of which sin is the transgression is not a legal code, given to us in the Bible or any other book, but the supreme rule of duty which inheres in Nature.

The life of mankind to-day cannot be rightly regulated by statutory laws enacted by the wisdom which came to the world thousands of years ago. Things which are right on Monday are not wrong on Sunday because an old lawgiver said: "Remember the Sabbath day, to keep it holy." Obedience to an ordinance like baptism, because commanded in the Bible, is not more obligatory upon man, more pleasing to God, and more conducive to salvation than the performance of moral duties commanded by reason and conscience. What man's moral nature declares to be just and right and true and good is not to be held subordinate to what are called the "positive commandments of God" given to us in the Bible. Things are not sinful merely because they do not accord with the teachings of some text of so-called "Holy Scripture." On the contrary, it is sinful to believe and obey the teaching of that scripture, if, in so doing, we must transgress the law of right written in the constitution of things, discerned by our reason, and approved by our moral judgment. The law of right and wrong inherent in the nature of things is supreme, and sin is the transgression of its provisions. Sin is the failure to live in accord with the conditions of life established by Nature.

And sin being the transgression of Nature's law, the penalty is not arbitrary, but natural. It is inflicted by the operation of Nature's forces, and, in every case, its infliction is as certain as that effect follows cause. There is no easy method of forgiveness and salvation—no scheme by which man may continue in evil ways until the eleventh hour and escape the consequences of his wrong-doing by seeking refuge in the arms of a savior. Whosoever commits sin must pay the full and exact penalty of the sin which he commits. "The

wages of sin is death," and "the soul that sinneth, it shall surely die."

This death is not the cessation of being; it is something infinitely worse. It is the wreck of being. It is existence out of its natural element, out of harmony with its true conditions, out of correspondence with its environment—existence which, instead of being adjusted to its surroundings, is in hopeless conflict with them. As the death of a flower which, deprived of the light demanded by its nature, droops and withers in the darkness of a damp dungeon; as the death of an eagle which, with broken wings, wearily and painfully drags itself along on the ground instead of soaring aloft to gaze in the face of the Sun; such is the death to which sin dooms the sinner. It is a living death—the death as Jesus described it, of the undying worm in the quenchless fire—the existence of an immortal being in conditions antagonistic to its true life and peace and joy. Sin being the transgression of Nature's law, to the extent that man sins he gets out of accord with Nature, his true environment, loses his true life, and becomes dead while living.

If the transgression be such as injures the eye and destroys the sight, to the exact extent of it, the transgressor becomes dead to all the beauties of art and all the visible glories of land and sea and sky. The delicate tints of the flowers, the manifold shapes and colors of the landscape, the gorgeous splendors of the sunset, the glory of the star-gemmed heavens, all things that appeal to mind and heart through the eye are to him as though they were not. If the transgression be such as injures the ear and destroys the hearing, he becomes, to the extent of it, dead to all the voices of the winds and waves, dead to all the endearing tones of friendship and love, dead to all sweet sounds and to all the inspirations and aspirations which they awaken. So he who transgresses the law of physical well-being in any way or degree, becomes, in that way and to that degree, physically dead while living.

And this is just as true of the spirit as it is of the body. The conditions of spiritual well-being are as fixed as the conditions of physical well-being, and the consequences of disregarding them are just as natural and inevitable. Just as the man who violates the natural law of physical life impairs his physical organs and cuts himself off from correspondence with his material surroundings, so the man who violates the natural law of spiritual life enfeebles his spiritual powers and cuts himself off from vital connection with spiritual good. For example, it is a spiritual law that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," that his soul shall be nourished not by material things alone, but by all divine truth. He who transgresses this law by giving all his time and strength to the pursuit of material good and making mamon the object of his worship, robs his soul of its natural nutriment, starves and

stunts his moral powers, and brings himself into a condition in which he is wholly dependent for happiness upon the "meat that perishes," and destined to become utterly wretched when, in the natural course of things, that meat also shall be taken from him. The powers of his soul, instead of being strengthened by exercise in the pursuit of spiritual things, are either misused or held in disuse; and, in accordance with Nature's decree that whatever is misused or disused shall decay and perish, they become deadened, so that he is cut off from the enjoyment of all divine things as surely as the man whose physical organs are paralyzed is cut off from the enjoyment of material things. He does not cease to exist, but he is brought into a condition in which he is powerless to appropriate the good which is essential to true life, peace and joy. No sentinel, armed with flaming sword, and guarding the gateway, is needed to keep him out of heaven. No personal devil is needed to drag him down to hell. His own moral state holds him back from the garden of delights. The blinded eyes of his own soul plunge him into darkness.

Thus, in all cases, Nature punishes the sinner in exact proportion to the character and extent of his transgression. Sin itself wrecks and destroys man. Every evil act depraves him, every foul word degrades him, every vile thought leaves its slimy trail upon his character. It has been truly said: "The thief steals from himself; the liar turns himself into a living lie: the swindler cheats himself; he who injures his neighbor injures himself. . . . If men will flatter themselves that they can escape God, let them know that they cannot escape Nature. He who runs in debt to her must pay unto the uttermost farthing."

This view of the case, instead of encouraging man to continue in sin, leaves no hope that he can commit a single sin with impunity. In this view of the case, the orthodox scheme of deliverance from the consequences of sin through the death of Christ becomes altogether impossible. Suppose that Jesus did die as man's substitute, and that, because of his sacrifice and intercessions, God does pardon the transgressor and treat him as though he were not a sinner—that does not meet the real difficulty in the case. The difficulty is not that God is unwilling to bless, but that man is incapable of receiving the blessing; not that God withholds the good, but that man is unable to enjoy the good; not that God shuts and bars the gate of heaven against man, but that man's moral powers are so perverted and deadened that he has no relish for and can find no delight in heaven. A thousand saviors might die as substitutes for the sinner; a thousand pardons might be issued to him; he might be taken up to the highest heaven and placed in the midst of heaven's brightest and best, and all that could not save him. He would be incapable of enjoying the pure pleasures and holy activities of heaven, just as a sick man is incapable of enjoying the food placed before him.

In the nature of things there is but one way of salvation. The sinner must work his way up out of spiritual death into spiritual life. By earnest, patient, arduous effort in the pursuit of good, he must quicken his deadened powers and bring himself into accord with the eternal verities of the universe. The longer this work is postponed, the more difficult it becomes: but, whenever man earnestly and truly enters upon it, he will find all the forces of Nature, hitherto combined against him, working together to heal and save him.

REV. R. C. CAVE.
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WHAT IS DEATH?

To say that death is the separation of soul and body, is to give what sounds like a theological rather than a physiological definition. Yet this is the final definition that is reached by Dr. Leon Meunier, after treating the question strictly from the physiologist's point of view. While thus acknowledging the existence of the soul, Dr. Meunier, who writes, in *Cosmos*, on "The Causes and Mechanism of Death," asserts that the soul and body can not separate until certain physiological conditions are fulfilled, and his endeavor is to ascertain and describe what the nature of these conditions is. Most modern physiologists tell us that these conditions differ, according as the organism in question is composed of a single cell or of a complex union of cells; some go so far as to deny that the one-celled organisms can properly die. With a union of cells, such as man, they tell us that the combination may die while many of its elements live on, and they recognize two kinds of death—cell death and body death. Dr. Meunier asserts, on the authority of the most recent thought and investigation, that these are one in essence. He says:

"When we study the phenomenon of death, the only true variety—that found among living organized beings—we must first, to get an idea of its mechanism, study it among simple unicellular organisms. Some writers have asserted that these have a kind of immortality.

"Professor Weismann, of Friburg, has thus formulated this opinion: Death, he says, is not a primitive attribute of living matter; it is of secondary origin. There are animals that never die; for instance, infusoria and rhizopods and, in general, all unicellular organisms. An ameba divides into two almost equal parts, each of which continues to live and later divides again, so that there is never any corpse. Death appears only among pluricellular organisms with differentiated cellules [and is then] based solely on utility. . . . Used-up individuals must give place, for the good of the species, to healthy ones. Hence we must regard death as an opportune institution, and not as a necessity of life."

This view of Weismann's, which has become quite celebrated among students of biology, has called forth a great deal of comment. It is asserted by a French

critic, Dr. Ferrand, to be founded on an error of observation. Says Dr. Meunier, citing this author:

"M. Maupas, in his investigation of the multiplication of the ciliated infusoria by fission, has shown that the reproduction of these organisms by fission, extended though it may seem to be, has its limits; sooner or later it gives rise only to imperfect individuals which are incapable of perpetuating themselves without recourse to a process comparable to that of fecundation among pluricellular beings, and Delboeuf has shown how little value must be attached to them."

In man and other higher organisms, the author goes on to say, death is a destruction of co-ordination among the cellular elements. These elements do not die at the same time and may even take up an independent course of life. The classical assertion that death must take place through heart, lungs or brain is inexact, Dr. Meunier tells us. Suppression of the functions of any one of these organs may indeed cause death, but only when prolonged. As to the unicellular organisms, they die with the destruction of their correspondence with the nutritive elements in the surrounding medium. This may be lost by the action of chemical, physical or mechanical agents. The most frequent general cause of death in animals is the poisoning of the cells by the nutritive medium. According to Dr. Barth, a recent writer, this may take place in various ways. For instance, the blood may not be able to bring to the cells the matter for their renovation, because of inanition or indigestion; in other words, assimilation does not take place. Or, owing to lung or heart trouble, oxygen in sufficient quantities is not brought to the cells, and poisoning by carbonic acid takes place. Again, failure of nutrition may result in the accumulation of all sorts of waste products in the tissues, preventing the throwing off of useless substance from the cells. This may result from injury to the large glands, such as the liver or the kidneys. Thus the mechanism of death can always be traced back to one source, both in the simplest organisms and in the highest, namely, cell poisoning. Dr. Barth is quoted on this point as follows:

"Modifying the usual formula, we may say then: Death is the result of an arrest of cellular nutrition, the protoplasm either becoming incapable of giving rise to the double movement of assimilation and dissimilation, or the medium in which the cells exist undergoing modifications that render exchanges impossible.

"The arrest of nutrition is a general phenomenon that is applicable to all creatures. With all it takes place by one of the two mechanisms indicated above, but in the higher organisms it is produced in more and more complex conditions, corresponding to the increasing complexity of the apparatus charged with keeping up the activity of the protoplasm and with the renovation of the organic environment."

Dr. Meunier makes the following comment in closing:

"As the catechism teaches us, death is characterized by the separation of soul and body; but we must recognize the fact that it begins with a condition of the organs that renders them incapable of following and manifesting the will of their master. Life may be only suspended: death becomes definitive when the cellular elements, profoundly altered, are positively unable to obey any longer."

SOLAR SECRETS.

Wonderful Discoveries Expected at the Eclipse of May 28.

We gave a short article on the spectroscope in the March issue of the STAR, but the use that will be made of it on the occasion of the total eclipse of the Sun on May 28 suggests a further consideration of that instrument, which has strong claims to be called the most wonderful ever devised, as it solves the greatest riddles.

It would seem absurd to ask what a star is made of. A star is so far away that we can't even see it—we only perceive its light. Viewed through a telescope, it has no size whatever. Rule 20,000 black lines side by side on a piece of glass an inch wide and one of them will eclipse a star. It sends a beam of light to us that advances 500,000 times as fast as a cannon ball, and requires many centuries to traverse the vast space between. Yet the star's secrets are in that beam of light, and the spectroscope is the instrument that can read them. It shows us the same elements in the stars that we find on earth; it informs us regarding their temperature and the condition of their atmosphere of flaming gas. It gives the most impressive proof we have of the unity of the universe.

Moreover, the spectroscope promises to tell us—indeed, can almost be said to have already told us—more than we can learn in any other way about the constitution of matter.

Hold a prism in the Sun's rays, and cast a colored image on the floor. That is the beginning of the spectroscope. The light is made up of different beams woven together, and the prism separates them. It bends some of them more and others less, so that they seem to spread out like a fan.

In the more common and older form of the spectroscope the light is admitted through a slit into a tube to a prism or set of prisms, whence it passes into another tube and so to the eye of the observer. If he be examining sunlight, he sees a spectrum or band of color running from red to violet. If the light comes from a glowing gas or vapor the effect is wholly different. Whenever the source and conditions of the light vary, the spectrum changes. Every chemical element has its own spectrum, capable of being modified by conditions, but, in all human probability, absolutely characteristic.

For instance, if you look through a spectroscope at sodium in a colorless flame,

you see the two bright yellow lines of sodium standing close together. Some elements show many lines, and some only a few, but they are always characteristic. And whether the light comes from a lamp on the laboratory table or from a star, it will show the lines of the elements that are present in the shining object.

When a white hot body shines through a gas, some of the rays are absorbed by the gas, and the spectrum is crossed by bands that look black because they are less bright than their surroundings. That is the case with the Sun. Its white hot surface shines through heated gases, and black lines consequently appear upon the spectrum. Men saw these lines a long time before they guessed what this riddle might mean. Now it is well known.

Every one of these black bands means that some element is absorbing its own kind of light from the rays of the white hot background. Under the same conditions, the lines due to a substance always stand precisely in the same place in the spectrum. Whether the substance is alone or with others; whether it shows bright lines from its own light or dark lines because it is holding back light that comes from behind it, the place upon the spectroscope scale where the line appears determines the element that makes it.

That is why the spectroscope tells us what is in the Sun and in the stars. Its records have been but partially read, yet they have added enormously to human knowledge. Its delicacy far exceeds that of chemical tests, and therefore new elements have been discovered by its use. Another may be found in the corona of the Sun on May 28. Its presence is suspected, and it has been named coronium.

The corona is a luminous appearance of irregular and varying form which surrounds the Sun. Nobody knows what it is. There are various theories, but none that is received by astronomers in general. Some of the greatest mysteries of the universe hang upon the determination of this question, and the spectroscope may give the answer.

If the corona is a rain of meteoric dust, it will shine by reflected sunlight. So its spectrum should be that of the Sun, for all reflected light has the spectrum of its source. The moon and the planets give the spectrum of the Sun. Therefore if it can be shown that the corona gives the solar spectrum a great step will have been taken towards the understanding of its nature. If it is a glowing gas that also should be shown by the spectroscope.

A total eclipse of course furnishes the most favorable time for observing the corona, as at other times the great glare of the Sun effectually cloak its secrets. The time during the eclipse varies from 78 to 106 seconds, and if it were not for the photospectroscope—a combination of camera and spectroscope, which photographs the spectrum—little could be recorded in so brief a period; but in the present state of that instrument the most valuable records may be anticipated. The most advanced

form of photospectroscope—that of Professor Henry A. Rowland, of Johns Hopkins University, Baltimore—will focus the spectrum direct upon the photographic plate—photographing it without a lens!

Aside from the examination of the corona there are many problems of interest. One of the most fascinating of them deals with what is called the Sun's "reversing layer." This is the term applied to the region in which the gases, which make the dark lines in the spectrum, exist in the most favorable form for that purpose.

Its position may be understood by a brief statement regarding the received idea of the constitution of the Sun. The great luminary consists of an interior core about which little can be ascertained. It is supposed to consist of intensely heated gases. Around it is the photosphere, a shell of luminous clouds, formed by the cooling and condensation of vapors upon which the cold of outer space has begun to have some effect.

The "reversing layer" is just over the photosphere, and above it is the chromosphere, composed of uncondensable gases (notably hydrogen), left behind by the condensation of the photospheric clouds. This envelope is of a rose tint. It rises at times into vast, flaming prominences, extending enormous distances beyond the apparent surface of the Sun.

Outside the chromosphere is the mysterious corona, a mystic, flashing pageant of fanciful design. Although it is certain that by no means all the absorption of light, which gives the dark lines of the spectrum, occurs in the reversing layer, yet it is a region of vast importance to the spectroscopist.

Upon the occasion of a total eclipse it furnishes one of the most wondrous and beautiful spectacles that the eye of a scientist could hope to see. When the moon advances across the Sun's face it at last reaches the point where the photosphere is wholly hidden. At that instant the character of the spectrum changes to the eye of the observer. He no longer sees the spectrum of the white hot Sun body through the reversing layer; he sees the reversing layer's own proper spectrum—bright lines for dark springing up as if by magic from the red to the violet end of the spectrum. This layer is only about a thousand miles thick, and the opportunities for observing the phenomenon just described—called the "flash spectrum"—are therefore crowded into a very brief period. It is probable, however, that on May 28 photographs of the flash spectrum far surpassing in interest and importance any ever before taken will result from the use of the photospectroscope.

There is also the study of the enormous and brilliant protuberances. They should yield rich results to the investigator, besides furnishing a spectacle of unequalled brilliancy to the observer. These spectroscopic studies of the Sun touch upon the most fundamental problems of science. Deep mysteries are yet to be revealed.

For instance, the ordinary Sun spectrum

and that of the chromosphere fail to show the slightest trace of the presence of nitrogen, bromine, chlorine, iodine, arsenic, boron or phosphorus; there are slight indications of sulphur, and as to oxygen, the case is still before the court of science. Now, these elements form a great part of the crust of the earth; and as the earth is supposed to have been flung off by the Sun why are not these common elements easily recognizable in that body?

They may not be there, but the chances are that they have not been recognized. A third possibility, and one in line with the claims of alchemy, is that these "elements"—so called because chemists of our age cannot as yet further analyze them—are dissolved by the awful heat and other conditions of the Sun's surface into their component parts. It may be that the spectroscope will reveal that truth. All astronomers admit this possibility. Spectroscopic researches already indicate very strongly the complex nature of what have been called "elements."

HEALTH AND HYGIENE.

Medical Advice on Matters of General Interest.

When writing, with a request for medical advice, give as briefly as possible the most important symptoms of your disease or illness. Should you wish advice regarding more than one ailment, write regarding each on separate sheets.

Every reader of this journal is welcome to free advice, which will be published in this column, provided the ailment is a common one and that the advice would seem to us to be of general interest.

★

Please tell me how to cure my burning feet. They burn so bad at night that I cannot sleep. Feel as though I had stepped on a hot iron and seared them.

Soak your feet in a basin of water, to which has been added a teaspoonful of acetate zinc. Put five drops each of aconite and ipecac, good tinctures, in two ounces of water, and take a teaspoonful four to six times daily.

I am troubled with sick headache: what can I do to relieve it?

Sick headache is often caused by overloading the stomach—by indigestion. It may be relieved very much by drinking freely of warm water, whether it produces vomiting or not. If the feet are cold, warm them or bathe them in water as hot as you can bear it. Soda or ashes in the water will do good. If the pain is very severe, apply a cloth wrung out in hot water to the head—pack the head, as it were. To prevent it, let plainness, simplicity and temperance preside at your table. In some cases medicine is necessary; but if the above is properly carried out, almost immediate relief is experienced.

I stand in a store, and my feet are sore at night. What should I do to relieve the soreness?

For painful sore feet, caused by excessive walking, long standing, or constant movement, as in the use of the sewing machine, a dusting powder of equal parts of precipitated chalk and tannin, or the tannin alone, will be of much service. Apply twice daily, after bathing the feet in warm water.

Will you please give me a remedy for night sweats? I have been troubled with them for some time.

Try aromatic sulphuric acid. Take ten drops in water at bedtime. If that does not relieve you, then get some one-sixth grain agaricine pills and take one just before retiring.

My nipples are quite sore from nursing. Kindly tell me what to do for them.

Paint the nipples several times a day with the white of an egg.

Can you tell me of a remedy for constantly recurring boils?

Get some one-fifth grain pills of sulphide of calcium and take one three times a day. Also take a good dose of Rochelle salts several times a week.

Please print a remedy for weak eyes. My eyes run water when I am out in the cold; they also itch and burn when I read.

You may find relief in a solution composed of ten grains of pure borax and two ounces of camphor water. Bathe your eyes with it several times a day.

Have been told that salt is good for weak eyes. Please tell me how to use it.

Take one teaspoonful of pure salt to a pint of warm water and bathe the eyes night and morning.

I am troubled with dyspepsia, and it causes distension of the stomach and palpitation of the heart. Will you kindly prescribe for me?

Avoid haste in eating, masticate your food thoroughly, and take a powder composed of two grains of pure pepsin and five grains of subnitrate of bismuth after each meal.

I feel great weakness and languor on rising in the morning. Aside from a failing appetite there does not appear to be anything else the matter.

Waste products, due to tissue changes, etc., are evidently forming faster in your system than they are being removed, and they clog and obstruct the natural processes of the body. The remedy is to take a glass of water—either hot or cold—just before retiring at bedtime. This will materially assist in the process, during the night, of removing the waste, and the strength and appetite will return. To let the matter go on will result in disease.

★
"Life is too short for any bitter feeling;
Time is the best avenger, if we wait;
The years speed by and on their wings bring healing—

We have no room for anything like hate."

★

A DOZEN DON'TS.

Don't get overheated—keep cool.

Don't comb an infant's hair; brush it.

Don't ignore your conscience, it is the handmaiden of health.

Don't begin a long journey until some breakfast has been eaten.

Don't drink ice-water when heated; sip it slowly or take through a straw.

Don't think when you ought to be sleeping; don't sleep when you ought to be thinking.

Don't let a child cry or sob itself to sleep. Learn the cause—there usually is a cause for the crying or sobbing of a healthy child—and remedy it.

Don't force a child to eat if its food is distasteful to it; a little rest to the digestive organs is beneficial.

Don't fail to do what you have resolved rightly to do; your word to yourself is as sacred as though to another.

Don't wear a hat that presses upon the scalp as it prevents free circulation and thus cuts off the nourishment of the hair bulbs, inducing baldness.

Don't shut out fresh air and sunshine from the living and sleeping rooms. Sleep is more refreshing at night for the flood of sunshine and air into the room during the day.

Don't drink ink! You do this every time you drink tea or coffee immediately before or after taking any iron preparation for the blood. The iron unites with the tannic acid of the tea or coffee and produces ink--common, ordinary writing ink.



BACON AS AN INFANT FOOD.

The lack of fat in an infant's diet, or improper digestion when present, is one of the most frequent causes of constipation. Continuation of this without change is almost certain to be speedily followed by the development of rachitical signs. The great difficulty of administering cod liver oil in some of these cases has led Dr. J. L. Morris to give the child small pieces of well macerated, crisply fried bacon once or twice daily. He has found that it is a perfect substitute, and has yet to meet with a case that does not take to it kindly.

TO REMOVE STAINS.

E. J. Waye gives the following to remove stains and dirt from the hands: Place a quantity of sal soda in a shallow dish, in a warm, dry place, and expose to the air. Desiccation will soon follow, and from a coarse, lumpy mass it will soon become an impalpable powder. If now the fingers are moistened with water and applied to the surface of the desiccated soda, a small quantity will adhere. Apply with a little water to any surface to be cleansed, and the result will appear magical. Dirt will disappear, without injury to the skin, if the soda be all rinsed off.

VALUABLE HAIR TONIC.

It is much easier to keep the hair in good condition by a little daily care than to cause a new growth after baldness is well established. When the hair first begins to fall, or to break off easily; when the scalp secretes oil to excess or dandruff becomes noticeable, is the best time to begin treatment. And what shall you use? Probably more harm than good is done by strong and caustic applications. It is the regular, daily use of a mild preparation which tells the tale. A hair tonic, unexcelled for practical results, is made by adding one dram of quinine to an original fourteen-ounce bottle of Listerine. One tablespoonful of this mixture should be rubbed into the roots each morning. In washing the hair, do not use soaps and alkalies, but beat up an egg, rub well into the scalp, wash out with diluted alcohol, and rinse several times.—*Medical Brief*.

DIETETICS.

Persons who change their way of living from the ordinary diet of meats, white bread, etc., to fruits and cereals with a liberal supply of fresh vegetables, very soon notice a difference in their general appearance. The skin becomes clearer in color and finer in texture: it is neither rough to the touch nor does it feel doughy. If there are pimples, they disappear: the blood circulates freely, the skin perspires and the breath has no unpleasant odor; a large amount of the waste matter in the system is thrown out by cutaneous depuration. The catarrhal conditions from which so many suffer are also removed, along with the causes which lead to them. Headaches are thus cured. If the hygienic dietary was universally adopted doctors would have little to do: each individual would be his own physician and very soon learn that prevention is better than a cure.

TREATMENT OF CORNS.

Dr. E. L. Wood, of Dansville, N. Y., writes: "A radical cure for corns consists in paring the callosity as closely as possible without causing any hemorrhage; then placing in the center of the corn a very small drop of croton oil, and bandaging for twelve hours. Then remove the bandage and paint the corn with reliable cantharidal collodion; a pustular bleb will result, in the formation of which the entire callosity, nucleus and all, will be raised without very much pain from the tissues beneath, and can be easily removed. The process should be conducted under the care of a surgeon to insure prompt sterilization of the part after the callus is removed. Healing has always been rapid, not requiring more than three or four days, with no liability to recurrence unless the foot is afterward abused. I have treated active working patients, without a loss to them of more than a half day of time."

EDITOR'S TABLE.

Personal.

The editor does not desire to obtrude his personal affairs into the columns of the STAR or burden his readers with a recital of his private griefs or joys. It is, however, proper to state the fact, that in pursuance of our determination to conduct the STAR in the interest and for the advancement of clean occult science and psychic truth, we necessarily run counter to the selfish interests of certain imposters who are in the occult field solely for what money they can make out of it by fake and false pretence.

Two of these unscrupulous persons, who are doing business in Chicago under the name of "The Psychic Research Company," in their inordinate ignorance and egotism have conceived the foolish idea that they can frighten us out of the field or silence our criticism of their "fake" schemes.

This unsavory pair of swelled heads have, therefore, in pursuance of their purpose, looked up the financial standing of

the editor of the STAR, and, finding it good, conceived the brilliant (?) idea of "getting a big bunch of his money" by bringing a libel suit, in the Circuit Court of this county, claiming \$25,000 damage to a seventy-five-cent reputation on account of the "roast" we gave them in our March number.

Of course they do not expect to prosecute the suit to a trial, or hope to obtain a verdict for any such preposterous figure against the STAR—the colossal "bluff" being made with the double purpose of frightening its editor into keeping silent and refraining from a complete exposure of their schemes, and in the hope that he might get scared at the big figures and rush to them with a proposal to pay a few cool hundred in settlement. Vain hope they will never see a dollar of our money. The editor of the STAR will be found to have "thousands for defense, but not a cent for blackmail."

This mighty Daniel and his "little faded Flower" and their fake schemes are being written up by the medical, psychic and occult press both far and wide, and they seem to enjoy it and flourish upon it. They have been heard to say:

"Its good advertising and brings us business: but we don't want any more of the kind of advertising Dr. Wood gave us, for it hurts, and if the newspapers once get onto certain facts, and open up on us, we will simply be gone."

Well, boys, let Dr. Wood give you this tip: He is older than you and had a thorough newspaper training and experience while you were playing with rattles and marbles—he is "on," *dead on*—so be careful how you monkey with the buzz-saw.



Since the foregoing was in type we learn that the great and only (?) Sidney Flower, *alias* Haggard, has thought it *wise* and *prudent* to leave Chicago for other fields. Great "Sid," why do you desert us so soon and so sudden? Why has the climate of Chicago, which has heretofore been so agreeable and charming to you, recently become *so warm and unhealthy*? Why have you deserted us before the fight had fairly begun? Why did you leave your "Haggard" shadow behind you? Why not take the tallow ("Jekyll") with the "Hyde"? We are surprised at your lack of self-control! We shall carefully preserve, as occult curiosities, the little mementos we have of you. We hope your honeymoon will be pleasant in Des Moines; but, "Sid," remember, you are supposed to be married now; do try and be good, just for a little while, and don't let the good people of Des Moines "get onto your curves." It is a moral town, and it will hardly be safe to practice there any of the things that even Chicago does not tolerate.



Dr. R. C. Cave,

whose article on "Sin and Its Penalty" is given in our present issue, is the pastor of the Non-Sectarian Church of St. Louis. He is a profound and logical thinker, and no one can read his article without benefit.

He is a shining light of the Religion of Humanity. The STAR would be pleased to hear from him regularly.

WE find that the STAR attracts more attention and is quoted more by the occult press of the Orient than any other western publication of its class. Such papers as *The Dawn* and *The Light of the East*, both of Calcutta, India, are examples of this. The last mentioned reprinted three articles lately from our March issue. When the leading journals of the Orient see fit to quote the STAR in this manner it is good evidence that our subscribers are getting a first class occult journal. We hope they will bring us to the notice of their friends and thus enlarge our sphere of usefulness by inducing them to subscribe. Enlist your friends in the cause.

Secretaries Attention.

Secretaries of spiritual, theosophical, occult or other bodies devoted to mystic research and investigation are requested to forward roster of same for the purpose of mailing them sample copies of the STAR. All secretaries who comply with this request will receive the STAR for one year and its premium, THE MYSTIC THESAURUS, in return for their time and services.

Books Received.

WE announce all new books received, and give them such review as we consider their contents warrant; those of unusual merit being given extra examination and notice. Authors and publishers are requested to forward copies of their works for review, together with such information as may be of interest to the public.

"A GUIDE TO ASTROLOGY." This is an elementary work on *heliocentric astrology* by Frederick White, editor of the *Adept*—the only astrological magazine in existence that promulgates the heliocentric system. This work will prove of great utility not only to beginners but to those who are more advanced. Mr. White has here given the results of years of practical experience, and may be regarded as the only valid teacher of heliocentric astrology in the field. Generally speaking, works on heliocentric astrology have this peculiarity—the more useless the book the higher its price. Therefore, when this work can be had for 50 cents, including an ephemeris for 90 years, that goes with it, one can readily see the need of addressing Frederick White, 417 Fifth St., S., Minneapolis, Minn., and obtaining it at once. 60 large, clean pages, paper bound. The 90-year ephemeris is a separate work and sells for 25 cents a copy, but is sent free to all who buy the "Guide to Astrology."

"A VISIT TO A GNANI." This is an excellent reproduction of certain chapters of a work by Edward Carpenter entitled "From Adam's Peak to Elephanta." The main work gives an extended account of an Oriental journey made by this world-famous author, and the many experiences he had with the Adepts, or Gnanis, he there met. In "A Visit to a Gnani" one obtains, at a moderate cost, that portion of the main work eagerly sought after by

mystics of the more advanced class. It is a part of occult literature heretofore inaccessible to many, owing to its excessive price. These last will be grateful to the present publishers, Alice B. Stockham & Co., 56 Fifth Ave., Chicago, for producing these coveted chapters in a neat and durable form for a dollar, thus being brought within the possibilities of the most humble occult library.

The subject matter itself has been described as a "vivid pen picture," intensely interesting to "those investigating Oriental philosophy." This is strictly true. Mr. Carpenter gives the most faithful likeness of his Gnani's thought, and the result is a revelation to western mystics, in that a more "vivid pen picture" of what we know as "Intuition" has probably never before been written, though, curiously enough! the word—intuition—is used in no place throughout the work. We regard a faithful reading of these chapters as a wonderful help toward the occult quest. It is a masterpiece of descriptive portrayal, and will stand any test of the symmetrical, the useful, and the true.

Illustrated; 134 small pages; plain cloth.

"ETIOPATHY, OR WAY OF LIFE," by Geo. Dutton, A. B., M. D., a fine portrait of whom furnishes the frontispiece. The work is "an exposition of Ontology, Physiology, and Therapeutics," the whole constituting a "Religious Science and a Scientific Religion." As one picks up this superb volume he is impressed, before reading a line, with its many fine qualities of dress—there are nearly 700 large pages of beautiful letter-press, on fine paper, handsomely bound in cloth and gold lettering. Opening the volume at any place one will find something that he wants, and finds himself trying to remember for practical use, almost instinctively, just as a hungry man will reach for food. One will not wonder at this when the vast scheme of its masterful elaboration is caught sight of. It is the crowning harvest of a long, progressive and honorable career in all that makes for life, health, happiness and immortality. It immortalizes the life work of its author, and takes rank with such works as Buchanan's "Sarcognomy" or Barrett's famous "Principles of Light and Color." We find it difficult to convey a just appreciation of the far reaching importance of this era-making volume. To realize its value as "prophet, priest and friend" one should possess it and experience the pleasure and privilege of making it his daily companion and counsellor. So impressed is the editor with its great value to everyone that he will send it, postpaid, to any address during the next thirty days for \$4 (was published at \$5), its regular price, together with the STAR for one year. Those among our subscribers who obtain it of us will have their subscription extended one year and will also receive our new premium, now in preparation, when issued. Write us for "Etiopathy" at once as this offer is good for a very short time only.

"A VISIT TO A GNANI." This is an excellent reproduction of certain chapters of a work by Edward Carpenter entitled "From Adam's Peak to Elephanta." The main work gives an extended account of an Oriental journey made by this world-famous author, and the many experiences he had with the Adepts, or Gnanis, he there met. In "A Visit to a Gnani" one obtains, at a moderate cost, that portion of the main work eagerly sought after by

Magazine Notes.

The Ideal Review for May shows a marked advance in the quality of its contents. A very valuable contribution is "The Psychic Atmosphere of Homes," by Ellen Burns Sherman. The Metaphysical Publishing Co., 465 Fifth Ave., New York City.

The Astrological Magazine, published at Madras, India, is deserving of the highest commendation for its excellent typography and instructive contents. It not only reflects great credit on its accomplished editor but will prove of rare help to any who take an interest in astrology.

The Lamp for May is a model of elegance and wisdom. As an exponent of theosophical thought it leads where others follow. It shines forth from 18 North St., Toronto, Canada, and Albert E. S. Smythe will turn its searchlight in your direction, every month for a year, on receipt of \$1. Try it.

L'Initiation, the leading French occult magazine, is the recognized publication of the four great occult societies of France—the Martinists, Kabbalistic Order of the Rosy Cross, the Gnostics, and the French Society of Alchemy. It is in its thirteenth year of publication, and has nearly a hundred editors and contributors, drawn from the ranks of the brightest and most scholarly intellects of France, headed by the great mystic, Dr. Papus.

The Sphinx for May is an unusually good issue of this superb astrological magazine. For various reasons Professor Chaney's "The Astrologer's Vade Mecum," is being republished, starting with this number. We hope he will emulate the illustrious Lilly who gave full honor and credit to whom honor and credit were due, and for this reason we are glad to see the work recommenced. As "important additions" are promised he will probably do this.

Equity publishes the initial chapter of "Nequa," an intensely interesting occult story, which will be given complete in a forth-coming quarterly magazine the Equity Publishing Company of Topeka, Kas., will publish. Each number of the new quarterly will contain from three to four hundred pages and be complete in itself. Subscription, \$1.50 per year; single copies, 50 cents. Until June 20 all subscribers to the new quarterly will receive *Equity* free for one year. We commend *Equity* to all.

The Morning Star hits the nail on the head when it says: "If you want to know how to square the circle, how to find the true shape of the earth, its distance from the Sun, standard of weights and measures, its latitude and age, the Lost Word, and a hundred other mysteries besides, you have only to seek the information from one source, that source being the Pyramid of Cheops in Egypt, to which the Prophet Isaiah refers thus (Isaiah xix, 19): 'In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.'"

We know of no more important work on the Great Pyramid than "The Source of Measures," by J. Ralston Skinner. See advertisement in another column.

New Exchanges.

L'Initiation. Monthly, 12 francs a year.
3, Rue de Savoie, Paris, France.

The Pacific Mason. Monthly, \$1 a year.
428 New York Block, Seattle, Washington.
Common Sense. Weekly, 50c. 145 Ervy St., Dallas, Texas.

The Realm. Monthly, 50c. Toronto, Can.
The Social Forum. Present day problems.
Monthly, 50c. 822 Assn. Bldg., Chicago.

Field of Progress. Monthly, \$1. A. Lovell Bain, 185 Simcoe St., Toronto, Canada.

The Sermon. Monthly, 25c. Toronto.
Self. Monthly, \$1. Caroline E. C. Norris, 1229 Broadway, Oakland, Calif.

The Dawn. Monthly, \$2. 3, Puddopuker Road, Bhowanipur, Calcutta, India.

The Astrological Magazine. Monthly, 6s. B. Suryanarain Row, B.A., M.R.A.S., Ballary, India. (Printed at Madras.)

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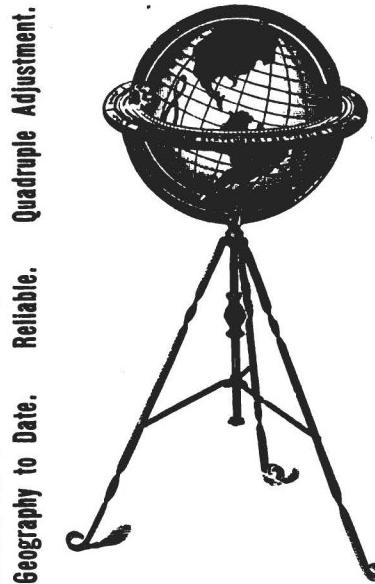
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